لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

KHILAFAT LIBRARY

Ikha 1350—October 1971

AOR

EDITOR

M. G. AHMAD

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The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, the late Khalifa-tul Masih's son and the Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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EDITOR

M. G. AHMAD

Editorial Adviser

S. D. Ahmad

Contributing Editors

Nafis-ur-Rahman A. G. Soofi

Abdur Rahman Khan Bengalee

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Assistant Editor

Ch. Ali Muhammad B.A., B.T.

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The Ramazan

The ninth month of the lunar calendar has been reserved, under Divine charter, for fasting from pre-dawn prayer - hour to sun-down. Fasting as prescribed by Islam imposes abstinence from drinking, eating and mating. That is not all. There has to be a stricter vigil exercised by the individual over all his activities, his thoughts, his speech and his attitude. Since fasting entails abstinence of an exacting kind, the strain increasing from day to day, one develops a concentrated consciousness of the weight, importance, delicacy and value of the assignment and is drawn closer and closer to the Divine presence and is slowly but firmly drawn to devotional prayer and His inner eye brightens up and his spiritual perception is sharpened and a feeling of fellew-service is the spontaneous fruit that he reaps as his reward. It is therefore that Muslims dole out food, clothing and cash on a generous scale during the month. One who goes through this spiritual refresher course with due care and sincerity of heart,

minding well all the directives relating to the great institution, gains new vigour and turns up a new man enjoying a vibrant relationship of closeness with the Gracious Lord.

Fasting is a time-honored institution, finding favour with many religions, though taking different forms. In Islam it found its perfection as did the rest of the duties and directives. The Holy Quran says on the subject :

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يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون . اياماً معدودات فمن كان منكم مريضا او على سفر فعدة من ايام اخر ، و على الذين يطيقونه فدية طعام مسكين ، فمن تطوع خيرا فهو خير له ، و ان تصوموا خير لكم ان كنتم تعلمون. شهر رمضان الذى انزل فيه القرآن هدى للناس و بينت من الهدى و الفرقان ، فمن شهد منكم الشهر فليصمه ، و من كان مريضا او على سفر فعدة من ايام اخر ، يريد الله بكم اليسر و لا يريدبكم العسر و لتكملوا العدة و لتكبروا الله على ما هدكم و لعلكم تشكرون .

"O believers, so that you may gain in God-fearing sense of piety, fasting has been made obligatory for you, for a number of days, as it had been made mandatory for nations that preceded you. But whoso of you is sick or travelling for him the term is *operative* in other days. As for those who can hardly manage to fast there is a ransom—the feeding of the poor. One who performs a good deed whole-heartedly, will eventually find that it has brought him good. And if you only knew, it will indeed be beneficial for you to observe the fast. The month of Ramazan is the one that was honored with the descent of the Quran, a directive for mankind and loaded with clear evidences of guidance and the Distinguisher. Then whoso of you comes across this month, he should fast therefore. But whoso is ill, or is journeying, his term *operates* in other days ; Allah plans for you ease and does not plan for you hardship, so that you may be able to fulfil the term and glorify Allah for having directed you and so that you may be grateful,.'

The Holy Prophet on Ramazan

ابـا هريرة يقول قال رسول الله صلى الله عليه وسلم اذا دخل رمضان فتحت ابواب السماء و غلقت ابواب جهنم و سلسلت الشيـــاطين .

(1) It is reported by Abu Huraira that the Holy Prophet peace and blessings of Allah be on him, said :

"When the month of Ramazan comes, the gates of heaven are thrown open and the doors of hell are locked shut, and the devils are bound in chains".

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عن ابى هريرة ان رسول الله صلى الله عليه وسلم قال الصيـام جنة فلا يرفث و لا يجهل فان امرو قاتله او شاتمه قليقل انى صائم مرتين والذى نفسى بيده لخلوف فم الصائم اطيب عند الله من ريح المسک يترک طعامـــه و شرابـه و شهوته من اجلى الصيام لى و انا اجزى به والحسنة بعشر امثالها

It is reported by Abu Huraira that the Holy Prophet, peace and blessings of Allah be on him, said :

"Fasting is a shield ! Therefore one should not do anything wicked or unseemly. If someone quarrels or fights with him, he should only say twice : 'I am fasting'

By Him Who holds my life in His hands ! to Allah the smell of the mouth of one who is fasting is more pleasant than the perfume of musk. 'He gives up his meals, his drinks and all his desires under My orders. Fasting is for Me and I am its reward. And a good is always rewarded with ten times of its like".

عن ابو حازم سهل عن النبی صلی الله علیه وسلم قال ان فی
الجنة بابا یقال له الریان یدخل منه الصائمون یوم القیامـة
لایدخل منه احد غیرهم یقال این الصائمون فیقومون لایدخل
منه احد غیرهم فاذا دخلوا اغلق فلم یدخل منه احد

It is reported by Abu Hazim Sahal that the Holy Prophet, peace and blessings of Allah be on him, said :

"There is a door In the Paradise, known as *Rayyan*. On the day of Judgement, only those who fast will be admitted from it and none other than them shall be allowed to enter through it. It will be proclaimed : 'Where are those who fast ?' They shall then stand up and none shall be admitted except them. When all of them will have entered, the door shall be locked shut and none shall enter it".

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ابا هریرة یقول قال النبی صلی الله علیه وسلم قال الله کل عمل
ابن آدم له الا الصیام فانه لی و انا اجزی به والصیام جنة
و اذا کان یوم صوم احدکم فلا یرفث و لا یضخب فان سابه
احدا و قاتلة فلیقل انی امرؤ صائم والذی نفس محمد بیده الخلوف
فم الصائم اطیب عند الله من ریح المسک للصـائم فرحتان
یفرحهما اذا افطر فرح واذا لقی ربه فرح بصومه

It is reported by Abu Huraira that the Holy Prophet, Peace and blessings of Allah be on him, said :

'Allah says : 'Every action of the son of Adam is for him except fasting, for, fasting is for Me and I am its reward.' And fasting is a shield, if any of you is fasting on a day, he should not do anything bad nor should he talk loudly and profanely. And if anyone should call him names or quarrel with him, he should tell him : 'I am fasting'. By Him who holds Muhammad's

life in His hand, the smell of the mouth of one who is fasting is better with God, than the perfume of musk. There are two pleasures for one who fasts, when he breaks his fast, he becomes happy and when he will meet his Lord he will be happy on account of fasting'.

(Sahih Bukhari)

قال الربيع بن حبيب حدثنى ابو عبيدة عن جابر بن زيد عن ابى هريرة قال قال رسول الله صلى الله عليه وسلم ''من صام رمضان ايماناً و احتساباً غفر له ما تقدم من ذنبه و لوعلمتم ما فى فضل رمضان لتمنيتم أن يكون سنة،،

Rabi bin Habib said :

Abu Ubaidah told me on the authority of Jabir bin Zaid that Abu Hurairah said :

'The Holy Prophet, peace and blessings of Allah be on him, observed :

'One who fasts in the Ramazan, faithfully and hoping for a reward, shall be forgiven all that he has committed earlier. And if you would have known what good is in the Ramazan, you would have wished it to be a year long'.

Rabi bin Habib said :

قال الربيع من حبيب حدثنى ابو عبيدة عن جابر بن زيد عن ابن عباس عن النبى صلى الله عليه وسلم قال ''لا صوم الابالكف عن محارم الله،،

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'Abu Ubaidah told me on the authority of Jabir bin Zaid that Ibni Abbas reported the Holy Prophet, peace and blessings of Allah be on him, as saying :

"There is no fast but to keep away from the prohibitions of Allah."

(Jami Sahih Imam Rabi bin Habib)

The Community of Witnesses

(By the Promised Messiah)

How many scholars and righteous have, with all their excellence in learning and knowledge, elected to follow me and are keeping the ranks even, though people have condemned them as heretics and invoked damnation on them and hurt them with lies and libel. They however remained steadfast, for, the light of truth and insight dawned on them. They then confirmed my claims with great conviction, believing truthfully and without reserve. And they compiled tracts and books so that men may know that they are the witnesses. You will perceive the light of truth shining in their foreheads and words of wisdom dropping from their mouths and steadfastness reflected in their walk and piety evident in their countenance. They dare not tamper with prohibitions in fear of the Lord of the Universe, with tranquillity descending on them all the time. Allah has purified the essence of their psyche and blesseed them with probity and polished up the mirror of their faith and made them drink of the goblets of righteousness and piety and gifted them with many kinds of knowledge and enlightenment, listing them with His devout servants. They stand at attention at my command, seeking the favor of Allah, having given up their own aims in preference to mine ; leaving behind their spouses, their friends, their fathers for my sake ; they came to me repentent. They are the folks whom my Lord-God praised when He revealed to me the words "Thou seest their eyes pouring down tears while they invoke blessings on thee praying "O our Lord we have surely heard the caller's call to faith. We hereby believe O our Lord ; write us down then with the witnesses".

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Eng : A.G. Soofi

(Anjam-i-Atham p.p. 140-141)

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My beliefs and my Call

(By the Promised Messiah)

This is the very truth and I truthfully say that only one among all the people shall identify me who gives up greedy thoughts and vain desires. And one who keeps harping "my sons," "my wives" and "my house" and "my garden", he certainly is one of those who are left behind in the veil of darkness. And I have verily come to my people with the mission to admonish them against unseemly conduct and hyprocrisy and show them the way of the devout believers in One God. And our religion is the religion of Islam, and we have no book but the Furqan, the Book of Allah, the Most Knowing. And for us there is no Prophet other than Muhammad, the Seal of Prophets. Allah granted him blessings and peace and multifarious gifts and listed his enemies with the damned. Be ye witnesses that we hold the Quran, the Book of Allah and follow the sayings of the Prophet of Allah, the source of truth and knowledge and accept what was established by consensus during that period. We add nothing to it and detract naught and shall live with it and die by it. One who adds a llttle to this law and detracts from it an iota, or rejected the consensus, curse of Allah be on him and of His angels and of all men.

This then is my belief and this is my objective and goal too ; and I have no differences with my people in all the collectively agreed fundamentals. And I have not come up with innovations like the devisive deviators ; but I have been commissioned to refresh the faith and reform the nation of Islam at the turn of the century and I, therefore, remind them of some of the sciences of wisdom and the truly original facts they have neglected. And my Lord has made me Isa bin Mariam in the spiritual reflexive expression, for a reformative role, to the benefit of the mass of mankind and to drive home the argument to the disbelievıng transgressors with the simultaneous object of implemeting His prophecy in all its aspects and to redeem His promise and conclusively establish His decree and arraign the delinquent people. This is my call and these are my arguments. And you will not find any deflexion in my claims and propositions. (*Anjam-i-Atham p.p.* 415-431)

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'Pray for your enemies'

(By the Promised Messiah)

In respect of compassion for mankind, I believe, that until one prays for his enemies his heart is not deterged fully. In ادعونی استجب لکم (pray to Me and I will answer you) Allah, the Glorious, did not make the provision that if one prayed for his enemies He would not hear him. In fact, I hold the belief that praying for the enemy was a vocation of the Holy Prophet. It was because of it that Omar (Allah be pleased with him) became a Muslim; the Holy Prophet (peace and blessings of Allah be on him) used to pray for him often. Personal enmity should not make one niggardly and one should not become actually vicious.

It is a matter of immense gratitude for me that there is not a single enemy for whom I have not prayed for a couple of times; there has been no exception. And this is what I am teaching you, that Allah, the Supreme, hates as much that a man should really hurt others and be unjustly vicious to them through niggardliness as He hates that any one should set up equals to Him; He does not favor disjunction on the one end and conjunction on the other. And praying for disbelievers is the way that it leads to. It cleans up the heart making it vastly receptive and boosts one's morale.

Therefore, until our community develops this attitude, there is little to distinguish it from others".

(Observations of the Promised Messiah Vol. II P. 49).

Eng : A. G. Soofi.

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Message of the Late Imam

In a stirring address to the Ahmadiyya Youth on Ikha 28, 1334 A.H. (October 28, 1955), the late Imam, the Hazrat Amir-ul Mominin Khalifa-tul Masih II, observed :

Can anyone of you or anyone in Asia or in Africa or in America, or in China or in Japan, or of the Northern regions today imagine that Islam will become dominant and Christianity will suffer discomfiture. Allah, the Magnificent, has gifted you with the requisite potential. God, the Illustrious, has made these promises in your favor, provided that you are prepared to serve Islam with perseverance and courage. If you stick to your word and observe the pact of commitment, then God, the Glorious, has laid it down that you shall wrest the crown of the Holy Prophet, peace and blessings of Allah be on him, and place it back on the head of the Noble Apostle of Allah, Muhammad (may blessings of Allah and His peace abide with him).

You are half-hearted in investing a few coins. By God, if it entailed the slaughter of our own offspring and spouses, it would be bargain price. The youngmen should therefore ponder well that their forefathers rendered sacrifices to reach this stage through the grace of God. Of them some passed away and the rest are lugging their loads. I ask the youth to come forward now and show by their sacrifices that the generation of today is not lagging behind its predecessors. The nation that moves ahead keeps going forward and if the succeeding generation of a nation lags behind, the entire nation keeps losing ground.

For a while your burdens will keep burgeoning ; for a while your trouble will grow more awesome ; for a while frustration will face you in different shapes. But then the hour will strike when angels will descend from heaven and say "We wanted to see the hearts of this people. We have now done with it. We have tested them in the prescribed measure. God had already willed the grant of victory to them. Go hence and give them the victory." You will then be the victorious servants of Islam and revivers of its monument in the world".

Eng : A. G. Soofi

Gift of New Life

Addressing the Community on Friday 31 Sulh 1348 (31 Jan., 1969) the Khalifa-tul Masih III, Hazrat Sahibzada Mirza Hafiz Nasir Ahmad, Commander of the Faithful, said, The Ahmadiyya Community is a religious body and is not involved directly in politics. In this situation our first and final tie is with our Lord. Whatever relationship we have with others than Allah is indirect, that is, all the contacts with non-Allah are through Him, by His Command and under His behest and to seek His pleasure. The object and aim of a Muslim's existence and of his lifelong exertions is to forge a living, a vibrant rapport with Allah. The way that Islam has pointed up to us for promoting a strong spiritual contact with Allah, the Glorious, is in the words of the Promised Messiah (peace and grace be on him) "Obedience (Islam) and Sura Fatiha." Islam signifies dedication of all one's desires and intentions and wishes to the way of God, the Sublime, and that there should not be aught that one could call his own; the way a goat lays its head under the knife handled by man so should man submit his person to the knife of the pleasure of Allah and should court death for himself in a manner that earns for him the gift of a new life from Allah.

A Cross-fire

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The Promised Messiah (peace and grace be with him) has warned us that Islam in reality is a cross-fire, on one end the fire of Divine love is blazed in the heart of man and at the other end this feeling of love in the heart of man draws the love of Allah, the Supreme, and this cross-flame ending up in a flash of the grandeur and glory of Allah dispossesses the subject of the sum-total of his ego, everything being wholly turned over to Allah and once a man reaches that stage of love he has run

the course of his preceding life and is granted a new lease and after this new gift and fresh life every breath of which is dedicated to God, the Magnificent, with its every sentiment and every wish and every pleasure submitted to and proceeding from God, man has nothing left to call his own.

Under the normal law working in the world, Muslims, Hindus, Sikhs, Christians, atheists and those who abuse God, the Excellent, are going through a new phaze which has its terminal. A Muslim, however, is granted a new life after he has gone through a death. He agrees to court death for the pleasure of Allah, the Sublime, and gets in return the gift of this new life. During the course of it, all his thoughts, his predilections, feelings and contacts assume a new shape and are illumined by the light of Allah and trimmed down by His love; even the contacts with other than Allah assume in this new life a new perspective. No mundane connection is sustained for wordly gain; relationship is cultivated with the creatures of God for the pleasure of God. At this point of love man learns after having rendered his homage of total obedience that he could neithcr qualify for nor maintain this new life without the prop of prayer.

The Fatiha Prayer

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Allah, the Glorious, has taught man through the Holy Quran the perfect petition in the shape of the Sura Fatiha which the Promised Messiah (peace and grace be on him) has designated "the Fatiha prayer". Obviously perfect obedience calls for a perfect prayer so as to attract perfect graces for man from Allah, the Almighty. The lessons this perfect prayer teaches us are deep and vast—the Promised Messiah (peace and grace be on him) once challenged eontemporary religions to deduce from their scriptures substance of the contents comparable to what Allah, the Illustrious, has described in the opening seven verses of the Sura Fatiha of the Holy Quran.

It has been productive of hundreds of interpretations and as long as the world lasts its meaning shall keep proliferating.

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This prayer stands intact in its perfect shape and man shall keep benefitting from it. At the moment I do not propose to delve into details but on some other occasion, Allah, the Glorious, willing, I shall explain to members the Sura Fatiha from this angle. At present I want to tell you briefly that the object of the founding of our organization was to promote the growth of a body of true Muslims whose life should meet a death and who should be totally cut off from the world, retaining no liaison with it and should, through a perfect prayer, absorb the grace of Allah, the Magnificent, in such a manner that they are endowed with a life different from the former span, much more beautiful and full of greater opportunities of service to mankind.

Prayers for Pakistan

The conditions prevailing in our country demand that we who claim to have received the gift of a new life from God and have pledged ourselves to serve mankind and other creatures of God only to please our God and since not being a political party cannot serve our country in the political field, should, as a matter of duty, serve our brethren in the spiritual field, in a spiritual manner, through our prayers. I urge upon the members to take note of the current situation facing our country and pray that Allah, the All-Powerful, may be pleased to save Pakistan from every evil and mischief. Allah, the Illustrious, has made it obligatory on us to lose ourselves in His love and serve His creatures and the best service that we can render them is to pray for them. May Allah, the Sublime, guard our country against every wickedness and mischief and destruction and may He be pleased to grant Pakistan and our people the capacity to make progress from power to greater power, spiritually as well as temporally, and gain from glory to glory. Amen!

Eng: A. G. Soofi

In the company of the Promised Messiah

(By Ch. Ali Muhammad B.A. B.T.)

(II)

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Towards the close of the year 1890 it was disclosed to the Hazrat that Jesus Christ, an Israelite prophet, who was believed by Muslims as well as Christians to have bodily risen to the heavens, had died, like all mortals, a natural death 1900 years ago. His descent, therefore, was nothing but a myth, a vain hope. Not a single verse from the Holy Quran could be cited to prove that Jesus Christ ascended the heavens. As a matter of fact, when his ascension is not proved, his descent is apparently out of the question. The startling disclosure, which was diamatrically opposed to the age-long and deep-rooted views of the Muslims, at large, was utterly unacceptable to the Muslim theologians and their followers. The Christians, too, were equally upset by the new doctrine. It was natural, therefore, that the two nations of the country should rise against the new claimant and try to nip his movement in the bud. A storm of opposition rose from Peshawar to Culcutta. The claimant, on the other hand, based his conviction on the Holy Quran, the traditions of the Holy Prophet and the opinions of the luminaries of the Islamic *Ummah*, as well as his own revelation which he received from God.

He undertook a long journey to important towns and cities of northern India in order personally to explain his view-point to the people. He halted at Ludhiana for a number of days and issued a proclamation to the leading Ulema of Ludhiana, Amritsar, Gangoh and Qasur. Maulvi Muhammad Hussain of Batala, the well-known leader of the Ahl-i-Hadith; took up the challenge. A written controversy was arranged between the two which lingered on for ten days at Ludhiana; papers were written by both sides and read out to the audience.

The subject under discussion was the life and death of Jesus Christ but the leader of the Ahl-i-Hadith spent most of his time to prove that the Hadith had preference over the Holy Quran in asmuch as it is the exposition of the Holy Quran. The Promised Messiah quoted a tradition on the authority of the Bukhari that a tradition which contradicts the Holy Quran should be rejected. The opposition leader burst out in a rage and said, "In case there is such a tradition in the Bukhari then both of my wives would stand divorced." (laughter) After ten days the controvery came to a close. It was published in book-form by Maulvi Abdul Karim of Sialkot, an early companion of the Promised Messiah and is known as the "Al-Haq Ludhiana".

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Edict of Excommunication

Maulvi Muhammad Hussain, previously a bosom friend of Hazrat Mirza Sahib, turned out to be an arch-enemy of him when he declared that Jesus Christ had died a natural death and that he (Hazrat Mirza Sahib) had been ordained to reform the world in the power and spirit of the Israeli prophet. Maulvi Muhammad Hussain declared that Mirza Sahib had turned a renegade for holding un-Islamic views about Jesus Christ and for claiming to be a prophet like him. He wrote in his Ishhat-us-Sunnah, a monthly journal, "Just as it was the responsibility of the journal to extol him (Mirza Sahib) to the skies now it is equally its duty to bring his fame to dust".

(Ishaat-us-Sunnah Vol. 13, P. 2-4)

He undertook a long journey throughout North Indian towns and cities, approached the Muslim Ulema, got their signatures attesting the Edict of Excommunication and published it in his monthly Journal. In his zeal, he also included the names of even those Ulema who had not put their signatures to the edict.*

---

*1. Hafiz Azim Bakhsh of Patiala

2. Maulvi Professor Abdullah Sahib of Patiala.

3. Maulvi Faiz Ahmad of Jhelum. These gentlemen strongly protested to Maulvi Batalvi but he took no notice of their protests.

A wave of indignation against the claimant swept over the country. The Batalvi struggled tooth and nail to stop people from going to Qadian, head-quarters of the Ahmadiyya Movement, himself taking his stand on the cross-roads and stationing his own men on the road to Qadian. He even despatched men to kill the claimant but all attempts at murder proved abortive.

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He made common cause with the Christians of Amritsar, when Dr. Henry Martin Clarke filed a case of attempted murder against the Promised Messiah. A certain Abdul Hamid of Jehlum was prevailed upon to state in the court that Mirza Sahib of Qadian had deputed him to kill the said Doctor by stoning him. The Deputy Commissioner of Gurdaspur, Capt. W. M. Doughlas started investigating the case at Batala. Abdul Hamid confessed in the court that he was prevailed upon to make a false statement that he was deputed by Mirza Sahib to murder Dr. Henry Martin Clarke. After due consideration the District Magistrate declared Hazrat Mirza Sahib 'not guilty' and the case was filed.

Maulvi Muhammad Hussain was at the height of his power and glory in the early nineties, revered and respected by all and sundry but he saw his own downfall before the nineteenth century ended. In later years he sent two of his sons to study at Qadian. He saw, with his own eyes, the rise and progress of the Ahmadiyya Movement, and tens of people going daily to Qadian.

Maulvi Muhammad Hussain also sided with the Arya Samajists in connection with the Lekh Ram Murder Case. In short, he left no stone unturned to defame the Promised Messiah (peace be on him) but all his attempts proved futile and the name and fame of Hazrat Mirza Sahib spread far and wide in the land. At long last, Maulvi Muhammad Hussain felt himself a spent force. In 1913 the Maulvi stated in the court of Lala Devki Nandan at Gujranwala that the Ahmadiyya Community believ-

ed in the Holy Quran as well as the Hadith and that the Ahl-i-Hadith community did not regard any Islamic sect as heretic.

The Promiscd Messiah at Dehli

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The Promised Messiah (peace and blessings be on him) reached Delhi on Sept. 29, 1891. On October 2, he challenged Maulvi Sayyad Nazir Hussian of Dehli to hold a written controversy on the life and death of Jesus Christ. Maulvi Nazir Hussain tried to avoid the discussion, but he was urged and prevailed upon by his two disciples, Maulvi Muhammad Hussain of Batala and M. Abdul Majid to accept the challenge. At long last a controversy was arranged to be held on October 20, in the Badshahi Mosque. Police arrangements were complete and thorough. A European Police Superintendent with a contingent of 100 constables was present on the spot. The Promised Messiah accompanied by a dozen companions arrived at the Mosque in time. Maulvi Nazir Hussain, also, took his seat surrounded by his disciples. Instead of proceeding with the subject of discussion Maulvi Nazir Hussain said that as his opponent did not believe in the fundamental articles of Islam, no controversy could be started. Khwaja Muhammad Usuf, Honorary Magistrate of Aligarh who was present in the Mosque suggested that Hazrat Mirza Sahib should write down his beliefs which he would announce in the mosque. The Promised Messiah willingly did so and the Khwaja Sahib read out his declaration to the audience. Even this did not satisfy the Ulema of Delhi. They would not come to the point under discussion. One of the audience then stood up and declared that Maulvi Nazir Hussain had brought disgrace to the fair name of Delhi by refusing to speak on the life of Jesus Christ. The Ulema did not mean business, they meant mischief. The impatient and angry public outside the Mosque did not know what was going on within the Mosque. The Superintendent of Police became concerned. He immediately ordered the audience to disperse. Maulvi Nazir Hussain, together with his followers was the first to leave the Mosque. The Promised Messiah stood at the stairs

of the Mosque waiting for the carriages he had hired earlier but there were no carriages to convey him and party to his residence. The police Superintendent asked Hazrat to sit in his own carriage. In this way he and the party reached their residence safe and sound.

The attitude of the people of Delhi was extremely hostile from beginning to end. Mirza Hairat, one of the literati of Delhi disguised himself as a police officer and came to the place where the Promised Messiah was staying and 'warned' the Hazrat against extending his stay in the city. But on being interrogated by Sayyad Amir Ali Shah, who happened to be present there, Mirza Hairat beat a hasty retreat.

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A Noble Adversary

Another controversy with Maulvi Muhammad Bashir of Bhopal was arranged at Delhi on October 23, 1891. The topic under discussion was the same as between Maulvi Nazir Hussain and the Promised Messiah. Maulvi Muhammad Bashir shook hands with the Promised Messiah, as he entered the hall, and then embraced him. Both took up their seats facing one another. The Promised Messiah then made some introductory remarks about the subject. Five papers were to be exchanged between the parties. When three papers had been exchanged, Maulvi Muhammad Bashir had exhausted all his stock of arguments, he had nothing more to add. So the controversy was brought to an end. Before leaving the hall Maulvi Bashir said to the Promised Messiah "I have great respect for your august personality. I beg to be excused for the trouble I gave you by calling you to a controversy". The written papers were published in book-form.

The Ahmadiyya Annual Gathering

The Promised Messiah (peace be on him) invited friends from all over the country to assemble at Qadian. The number of guests totalled 75. A warm spirit of brotherliness permeated

the assembly. It was a small beginning presaging a great and growing get-together of brethren as an annual feature.

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The Companions of 1890-91

1. Sayyad Muhammad Askari of Kara, Allahabad (U.P.)
2. Maulvi Ghulam Hasan Khan of Peshawar.
3. Nawab Muhammad Ali Khan of Malerkotla.
4. Sayyad Hamid Shah of Sialkot.
5. Sayyad Fazal Shah of Jammu.
6. Dr. Mufti Muhammad Sadiq of Bhera
7. Munshi Habib-ur-Rahman of Sarawa.
8. Sh. Rahmatullah, English Ware House, Lahore.
9. Maulvi Ghulam Nabi of Khushab.
10. Sayyad Nasir Nawab of Delhi.
11. Sayyad Fazilat Ali Shah.
12. Shaikh Muhammad bin Shaikh Ahmad of Mecca.
13. Mian Miraj-ud-Din Omar of Lahore.
14. Maulvi Rahimullah of Lahore.
15. Maulvi Mardan Ali, Hyderabad Deccan.
16. Pir Iftikhar Ahmad of Ludhiana.

(1) *Sayyad Muhammad Askari Khan of Kara, Allahabad, India.* His name is to be found in the list of 313 companions

(2) *Maulvi Ghulam Hasan Khan of Peshawar.* A bulwark of Ahmadiyyat in the Frontier Province, he gave in marriage his daughter to Hazrat Mirza Bashir Ahmad a son of the Promised Messiah. He passed a considerable number of years with the drop-outs of Lahore but later rejoined the Ahmadiyya Community of Qadian.

(3) *Nawab Muhammad Ali Khan of Malerkotla.* Migrated to Qadian in 1901 and had a house built for him adjoining that of the Promised Messiah. In 1910 he shiited to his new house "Dar-us-Salam," Qadian. The Promised Messiah (peace be on him) gave the hand of his daughter. Nawab Mubaraka Begum in marrige to Nawab

Sahib after the death of his second wife in 1906. The Nawab Sahib had all the good qualities of head and heart and was a devoted follower. He breathed his last in Qadian on Feb., 10, 1945 and was buried in the Bahishti Maqbara (special enclosure).

(4) *Mir Hamid Shah.* He belonged to a well-known Sayvad familv of Sialkot. He was a devoted lover of the Promised Messiah. Being a man of uncommon moral courage he was respected by all and sundry in both the official and non-offcial circles of Sialkot. He died on Nov. 16, 1918.

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Sayvad Fazal Shah. This young man visited Qadian probably in 1884 and stayed for eight months there. He requested the Hazrat to pray for him, as he had some gnawing problems agitating hismind. Hazrat asked him to stav for six months with him at Qadian which the Savyad Sahib willingly did. During this while close friendship between the two developed and on the last day of the period Savyed Sahib reminded Hazrat of his promise to pray for him. Hazrat replied, "Don't be afraid of the trouble which is still a night away." On the following day the Hazrat said to Sayyad Fazal Shah, "You have done your part, now I would do mine." But overnight Sayyad Fazal Shah had found, to his great joy, that the trouble which had kept him in turmoil for long had melted in thin air and he was free from all cares. He said to Hazrat, "Good sir, there is nothing to pray for me *now*, for, the ailment, which troubled me, is over and I am quite happily relieved."

Sayyad Fazal Shah was a sincere and faithful follower of the Promised Messiah. One day he was massaging the feet of his holy Master when the latter fell into a state of trance and the revelation of God descended on him. Some of the sentences were audible enough for him to hear very clearly. When the trance was over, the Promised Messiah wrote down what had passed between him and his God. Sayyad Sahib said that he had also heard some of the sentences of the Wahi (revelaion). In this

way he was fortunate enough to hear the revelation of God the nature of which he was anxious to know. Sayyad Fazal Shah ever afterwards lived in the blessed company of his Spiritual Master until his death on Febuary 1, 1924 and was buried in the Bahishti Maqbara.

His son Dr. Sayyad Inayatullah shah is compiling a biography of his father, which, let us hope, will soon see the light of day.

(6) Dr. Mufti Muhammad Sadiq joined the Ahmadiyya Movement in 1891. He served the Ahmadiyya Community in various capacities—Head Master, T.I. High School, Qadian ; Editor, the Badr ; Trustee, Sadr Anjuman Ahmadiyya ; a Missionary of Islam in England and America. He had a charming personality, pleasing manners and was an authority on Judaism and Christianity. He could speak volumes on the life and character of the Promised Messiah (peace be on him) whom he dearly loved. He died on Feb. 13, 1957, and was buried in the Bahishti Maqbara, Rabwah.

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(7) Maulvi Ghulam Nabi abhorred the idea that Jesus Christ had died a natural death 1900 years ago. He delivered a fiery speech at Luhdiana in 1891 which met with much applause from the audience. After the speech was over, he incidenly met the Promised Messiah who greeted the maulvi with the Islamic salutation and shook hands with him. Hand-in-hand they entered the house where the Promised had camped and sat down for a talk. The following conversation took place :

M. Ghulam Nabi. Please, sir, what are the sources of your belief in the death of Jesus Christ ?

The Promised Messiah. 1. The Holy Quran. 2. The Hadith 3. Sayings of Muslim Divines.

M. Ghulam Nabi : Please quote any verse from the Holy Quran.

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Promised Messiah.

(الف) یا عیسی انی متوفیك و رافعك الی

(a) O Jesus, I will cause thee to die a natural death and I will exalt thee to Myself. (3 : 55)

(ب) فلما توفیتنی کنت انت الرقیب علیهم

(b) When Thou caused me to die. (5 : 118)

M. Ghulam Nabi : But we also read in the Holy Quran. یوفی اجورهم "(We shall reward them in full measure)"

Promised Messiah : The two verbs belong to different classes. Maulvi Ghulam Nabi pondered for some minutes and then said, "Hazrat, I beg to be excused. What you say is right. I was wrong. The Quran is with you".

Promised Messiah : "If the Quran is with me, where are you, then ?" Maulvi Sahib burst into tears and said, "This sinner is with you".

After this he invited the Ulema of the land to hold a controversy with him on the death of Jesus Christ. But none dared accept the challenge. Maulvi Sahib died in 1897.

(8) Sayyad Nasir Nawab of Delhi.

He was a scion of the house of Khwaja Mir Dard of Delhi. He gave away in marriage his daughter (Hazrat Nusrat Jahan Begum) to Hazrat Mirza Ghulam Ahmad, on Nov. 17, 1884.

The marriage party, consisted of the bridegroam, his servant Hafiz Hamid Ali and his neighbour Lala Malawa Mall of Qadian. The nuptial ceremony was solemnized by Sayyad Nazir Hussain of Delhi in the Mosque of Khwaja Mir Dard. Hazrat presented a prayer-carpet and a sum of Rs. 5 to Maulvi Nazir Hussian. The small party returned to Qadian, without pomp and fanfare. The bride, who entered the house of her husband so unceremoniously was destined to be the mother of many children and the Mother of the faithful of future generations and the mother of Sahibzada Mahmud Ahmad who succeeded his father as the Promised Reformer and made history by his noble deeds and brilliant achievements during the course of 52 years of his ministry (1914-1965).

Strange, as it may seem, Mir Nasir Nawab was bitterly opposed to the views of his son-in-law. Being a staunch Wahabi, he could not tolerate the view that Jesus Christ had died and was not to descend in the latter days for the amelioration of Muslims. But the Promised Messiah (peace be on him) invited him to Qadian to attend the annual gathering in the last week of December 1892. Mir Sahib, after some hesitation accepted the invitation and reached Qadian in the forenoon of December 27. The Promised Messiah received him warmly and talked to him politely. This softened his heart considerably. He saw, with his own eyes, a band of devoted followers who would sacrifice everything they possessed for their Spiritual Master. Mir Sahib was convinced of the truth of Hazrat's claim and joined the Ahmadiyya Movement. He migrated to Qadian with his family and lived ever after there performing very useful social service to the poor and the needy. He died on Sept. 19, 1924 and was buried in the special enclosure of the Bahishti Maqbara.

Mian Miraj-ud-Din Omar, of Lahore.

He belonged to the well-known Mian family of Lahore. His introduction to the Barahin-i-Ahmadiyya speaks volumes for his ability and of his sincerity towards the person, family and movement of Hazrat Ahmad. He died on July 28, 1940.

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Khalifa Noor-ud-Din of Jammu.

The Khalifa Sahib was a staunch member of the Ahmadiyya Movement. When the Promised Messiah (peace be on him) paid a visit to Jammu early in the nineties to enquire about Maulana Maulvi Noor-ud-Din's health, he put up at the house of Khalifa Noor-ud-Din.

MOON IN THE EAST

(A short biography of the Khalifa-tul Masih II)

(By Abdul G. SOOFI)

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On Princely States

India had two jackets, a red jacket that covered the parts of the country ruled by the British. Its yellow jacket covered the Indian States ruled by hereditary princes. Some of them were Muslim, a few were Sikh and the rest, hundreds of them, were ruled by Hindu Rajahs and Maharajahs. Khan Sahib Zulfiqar Ali Khan, a Secretary (Nazir) of the Sadr Anjuman Ahmadiyya belonged to Rampur, a Muslim-ruled State in the heart of the United Provinces of India and had served there long. Later he volunteered to serve the movement and was appointed Secretary in the Central organization by the Khalifa-tul Masih II. In 1930 the Nawab of Rampur asked for his services. The Khalifa-tul Masih II permitted him to resume Rampur State employment and in a speech delivered on the occasion of the farewell party given by the Sadr Anjuman, in honour of Khan Sahib Zulfiqar Ali Khan, said: "The Muslim States are mementoes of the glory and grandeur of the Muslim rule that was once entrenched in India and are mementoes of the period when God had granted Muslims dominion over India. By the same token every Hindu State is a memento of the wrong policy adopted by Muslims. The entity of every Muslim State reminds us that God had granted us rule over this country and the gift is worth appreciating but even these relics are fading away. Though Muslim States are not mementoes of the grandeur and glory of Islamic rule but they are mementoes of the Islamic govenment and remind Muslims that the country belonged to their fathers and forefathers and all its relics that influence us are sources of life and freshness that we receive from them. I therefore feel that

the contact that the Islamic States offer the Muslims with the past will grow weak with the disappearance of the Muslim States. I therefore keep constantly concerned about reform and progress in the Muslim States and if an opportunity arises for an Ahmadi in a Muslim State, I am led to believe that he might become the means of the security of the State in some way."

Muslims Butchered in Dacca & Hissar

In 1930 a wave of anger was sweeping the fanatic Hindu elements. Persecution of Muslims was the order of the day in many pockets where Muslims were too few to organize resistance.

In Dacca and Hissar Muslim populations were cruelly dealt with by organized Hindu hooligans. The Khalifa-tul Masih II besides making a handsome gift to the Dacca Muslim relief fund, called upon Ahmadies to share the sufferings of Muslims, in such a compassionate and sincere way and to such a degree that the oppressed brethren should feel that the brunt of the calamity had befallen the Ahmadies. He said that a further advantage would be that their example would arouse the other Muslims to their responsibility in this behalf.

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Islamic Pattern of Life.

The Khalifa-tul Masih II laid special stress on creating an Islamic milieu in home life for right training of children and patterning their conduct close to the Islamic cultural values. "Is it a small advantage that while the entire world goes in one direction we decided that we will go the way Muhammad (peace and blessings of Allah be on him and his) wants us to go. It will impress the world to a very great degree. When the world is attracting one towards it through multi-coloured amusements and temptations, but each one of us says he is taking to the road proposed for him by the Holy Prophet (peace and blessing of Allah be on him and his followers) then the world will realize that not a word against the Holy Prophet should be uttered as he has devoted and dedicated followers. But one

who believes by counting gains, he does not really believe. The real believer is one who, once he knows he is following one who is from God, makes up his mind to obey him in future, in all the good commands."

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Prophet's day Meetings

The Holy Prophet's Day meetings were again organized and held all over India on July 26, 1930 as planned and announced by the Khalifa-tul Masih II. Alfazl published a special 'KHATAMAN NABIYYEEN' number on the occasion. Prominent writers and poets contributed their articles and eulogies to the issue. Noteworthy were Abdul Majid Salik, Siraj Lucknavi, Sayyad Ali Ashufta and Munshi Sinha and Jamal Johnstone of West Africa and Misbahuddin Al-Aboodi of Palestine.

Round Table Conference

The British Government invited Indian political parties to a Round Table Conference which it proposed to hold in London with the object of shaping the future ot India in consultation with Indian leadership. The Viceroy of India, making the announcement on behalf of the British Government, praised the Simon Report as the best document that provided a constructive guidance in the then current Indian political situation.

It was an alarming statement, though the Viceroy softened its impact by laying great stress on safeguards for important minorities, but, it was feared that such safeguards might not go beyond the recommendations of the Simon Report rejected earlier by Muslims as unacceptable. The Khalifa-tul Masih II devoted himself to the task of giving a dressing-down to the Nehru Report and its first-born baby, the Simon Report, and in a detailed exposition presented Muslim fears and demands in a most cogent format, in the light of justice, equity, reason, and, in the interest of the general welfare of India as a united country, a country at peace at home and with a bright look in the future and with opportunity of restoring peace in a troubled

wartorn world.

The work was prepared in Urdu originally and translated into English, printed and bound and despatched by air to all men who mattered and were directly concerned, right on the eve of the Rouud Table Conference. In the compilation of this voluminous document, the Khalifa-tul-Masih II was assisted by Sahibzada Mirza Bashir Ahmad, Maulana Sher Ali and Maulana Abdur Rahim Dard.

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The work was highly appreciated and was welcomed as timely exposition of a case of momentous importance and proved to be as later developments showed, an effective guide-line that played a major role in the constitutional development of the Indian question and in due course of time formed the nucleus of the Muslim demand for an independent homeland in the contiguous Muslim-majority provinces of India.

Muslim leaders like Dr. Sir Muhammad Iqbal found the work "excellent and comprehensive". In the opinion of Sir Abdullah Haroon it was "the best" contribution to the solution of the Indian problem. Dr. Sir Ziauddin Vice-Chancellor of Aligarh Muslim University called it a great service to Islam and proposed that a copy of the book each be sent to British Parliamentarians and British newspaper editors.

The 'Inqilab' of Lahore dated November 16, 1930, said: "The Mirza Sahib has rendered a very great service to Muslims by writing this book. It was the work of an organization which he did single-handed." The 'Siyasat' Lahore of December 2, 1930, observed: "Leaving aside differences in religious viewpoints, the writings and literature produced by Honourable Mirza Bashiruddin Mahmud Ahmad, both in volume and usefulness, deserve every kind of praise; and in the political field lining up his own foll wers with the mainline Muslims, with a practicability of principle, the way he made it a success under his leadership, should win him a tribute of approbation from every fair-minded Muslim and righteous person. A whole world acknowledges his

political insight. In organizing a united Muslim front against the Nehru Report and in presenting the case of Muslims before the Simon Commission and an analytical presentation of Islamic view point on current questions and producing detailed works in the interest of Muslims, he has made a highly meritorious contribution."

The 'Himmat' of Lucknow dated December 5, 1930 observed that the great effort behind the work showed that there is also among the Muslims an organization that does its duty in time with conscientious-ness in behalf of Islamic interest, according to its own lights and does it with promptitude and devotion ; in short the book is replete with all the internal and external excellences and is worthy of perusal."

Round Table Conference

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The first Round Table Conference was held in London in November, 1930 and lasted until January 1931. Muslims of India were represented by His Highness Sir Agha Khan, Mr. M. A. Jinnah, Chaudhri Zafrullah Khan, Dr. Sir Muhammad Iqbal and Dr. Safaat Ahmad Khan. They were unanimous in their demands which substantially were identical with the demands advocated by the Khalifa-tul Masih II. The most vocal and concise representation in the light of the Khalifa-tul Masih's views was made by Chaudhri Zafrullah Khan who remained in touch with the Khalifa-tul Masih II throughout the course of the protracted and even un-easy course of negotiations. Zafrullah Khan met the Secretary of State for India and protested against continued repression in Kashmir and urged immediate redress of the grievances of Muslims and also invited his attention to the deteriorating Palestine situation which was having grave repercussions in Muslim India and advised a pro-Arabic stance in British policy. The Round Table Conference had three rounds. It was called the second time in September 1931, and again in November 1932. Chaudhri Zafrullah Khan represented Muslim interests all the three times. It engaged itself in long, delicate and laborious discussions examining

claims and counter-claims, and at last presented its recommendations in 1934. Zafrullah Khan undertook the task of defending the interests of Muslims with great courage, wisdom and forceful argument and helped the conference in many difficult situations by his advice and exerted every fibre of his energy to secure the rights of Muslims, communal peace in the interests of a united India and an independent India and his services won him high praise from British statesmen, Muslim leadership and press, and grudging tributes even from the hostile Indian camp.

The 'Munadi' of Khwaja Hasan Nizami (Delhi October 24, 1934) the 'Inqilab' of Lahore dated July 13, 1934, the 'Shahbaz' of Lahore dated October 9, 1934 all with one voice gave his services to Muslims of India, unstinted praise,

German Globe-Trotter Visits Qadian

A German tourist Mr. Frederick who travelled to India from across China and Laddakh visited Qadian in December 1931. He stayed in the center for nearly a month studying the literature of the Movement and the way Qadian lived, from every angle. He recorded his impressions in an article published in the Review of Religions.

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"Quit Kashmir" Movement

In line with 'Quit India', a slogan sold by the Indian National Congress to the Indian masses against the British, Sheikh Muhammad Abdullah started 'Quit Kashmir' movement directed against the Dogra Hindu rule on the 100th anniversary of the misdeed involving the sale of Kashmir by the British to the Dogra hill chieftain in 1846, for a paltry sum of 1/2 million pounds and an annual tribute of a goat and six pairs of Kashmir shawls. Sheikh Muhammad Abdullah and his colleagues were arrested and military rule was clamped on Srinagar and people were forced to shout cries of "long live the Maharaja" and were forced on point of bayonet to raise their hands in salute while crossing the bridges that span across river Jhelum. The Khalifa-tul Masih II disfavoured

the extremist aspect of the agitation so far as it was directed against the head of the State and expressing sympathy in principle with the spirit of the agitation, urged upon the Maharaja the wisdom of leniency and respect for the feelings of the masses. The 'Islah' registered a strong protest against military rule and dubbed it as 'jungle law administration.'

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Sahibzada Mirza Sultan Ahmad

The eldest son of the Promised Messiah, Sahibzada Khan Bahadur Mirza Sultan Ahmad gave in, pledging his commitment to the Movement at the hands of his younger brother, the Khalifa-tul Masih II. Another prophecy of the Promised Messiah found its fulfilment : "He (the Promised son, the Khalifa-tul Masih II) will make four of three." So far there were three brothers, the Khalifa-tul Masih II, Sahibzada Mirza Bashir Ahmad and Sahibzada Mirza Sharif Ahmad, ranged behind their holy father, the Promised Messiah. Through the prayers and affectionate and respectful and dutiful devotion of the Khalifa-tul Masih II to his elder brother, there were now four lined behind the Promised Messiah. In a manner of speaking, the long-lost son had returned home and was wll received with open arms. Mirza Sultan Ahmad discarded the "black dress" and turned up like the "angel", the Promised Messiah had seen in a vision long before. The event fulfilled yet another great Divine promise given to the Promised Messiah in the revealed words : "We shall not let anything survive that can be made a source of taunt to you." Critics used to point out that the eldest son of the Promised Messiah had decided to stay out and that he had refused to go along with his own father, forgetting that Prophet Noah's son had departed from his father to seek safety in the heights of a mountain and perished.

Mirza Sultan Ahmad had profound respect for the Khalifa-tul Masih I. After the latter's demise it was generally believed that his chances of coming over to the fold were remote, almost nill ; he could hardly be expected to tender oath of loyalty in due

obedience to his younger brother, the Khalifa-tul Masih II. "But" in the words of the Khalifa-tul Masih II "how mighty and how powerful Possessor of Dominion is God Who had foretold the Promised Messiah (peace and blessings be on him) long before; "We shall not permit anything that could be the occasion of taunt to you, to live. i. e. We shall wipe out totally all criticism directed against you." (Alfazl, July 11, 1934).

Old Companions Pass Away

More companions of the Promised Messiah passed away during the year. The most outstanding were Sayyad Qazi Amir Hussain of Bhera and Munshi Habibur Rahman of Kapurthala.

Maulana Shaukat Ali in Qadian.

The Indian Muslim Leader of Khilafat Agitation days, came to Qadian on January 3, 1930 and met the Khalifa-tul Masih II.

Amatul Haye Library

The Amatul Haye Library was proposed to be set up in February 1930. It was housed on the first floor in the front room of the Promised Messiah's residence.

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Rescue Fund

The Reserve Fund came under the review of the Khalifa-tul Masih II on the occasion of the 1930 Consultative Conference when he drew the attention of the community to increased effort on their part in behalf of collection drive so that adequate funds were at his disposal to work for general Islamic interests. He said a large part of the collections so far made were due to Chaudhri Zafrullah Khan's efforts and that his personal donation too was quite considerable.

Insult to the Holy Prophet

A British journal published an article highly derogatory to the honour of the Holy Prophet (peace and blessings of Allah be on him, and his followers) and to the honour of his spouse

Ayesha Siddiqa (may Allah be pleased with her). The Ahmadiyya Mission of London made a spirited protest. The Editor offered his apology and the paper's entry into India was banned by the Government of India.

Arrival and Departure of Missionaries

Hakim Fazalur Rahman returned to the center from West Africa on January 27, 1930. Maulvi Rahmat Ali and Maulvi Muhammad Sadiq left for Indonesia on November 6, 1930. They were seen off at the Railway Station by the Khalifa-tul Masih II.

Islami Duniya

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Sheikh Mahmud Irfani, Ahmadiyya Missionary in Egypt, started a pictorial bi-lingual (Arabic-Urdu) monthly from Cairo, to bring Muslims of different shades of opinion together through the published word and to forge out unity of thought among them on their common problems. Mirza Salim Beg, an Indian tourist, visited Cairo and in his impressions of the Ahmadiyya Mission activity abroad observed : "I truthfully acknowledge with sincerity of heart that I found everywhere traces of the activity of Ahmadiyya missionaries : I saw every where organization in terms of Islamic traditions : I found in every place sincerity and honesty of purpose in this community. The greatest virtue of the Ahmadiyya Community is its unity in action and obedience to the Imam of the movement. Its members never ignore the ways and commands of Islam anywhere under any circumstances and are never neglectful of their real objective and their true duty."

Farewell to Seth Abu Bakr Sumatri

Seth Abu Bakr, President of the Ahmadiyya Movement Sumatra, who was on a short visit to Qadian, speaking at a farewell party attended by the Khalifa-tul Masih II, addressed the guests in his native language in such an emotion-packed voice that moved the audience to tears. The Khalifatul-Masih II, in his reply said that "voice, tone and impressiveness apparent on the face of Abu Bakr will stay as mementoes and we can

say that they boosted our faith as much as Seth Abu Bakr's visit to Qadian boosted his faith."

Debates and Discussions

Ahmadi scholars debated controversial religious issues with Hindu Pandits and non-Ahmadi Sunni priests at Gujrat, Meerut' Hyderabad (Deccan), Madrassa Chatha, Karimpur, Jatoi, Gulla Maharan, Kot Bajwah, Narowal, Bhadyar, Chunderkay Mangoley, Lyallpur & Ara Karoolian.

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New Literature

The Ahmadiyya Movement worked under heavy pressure in producing fresh literature as the occasion demanded and the demands were ever on the increase. A volume of literature was therefore produced over the years almost from day to day. The most conspicuous publication of the year 1930 was 'HINDU RAJ KE MANSOOBE (Plans of Hindu rule) authored by Mahasha Fazle Husain, a prolific writer. The book exposed future Hindu aims and their plans currently under way to capture power in India, to force Indian Muslims back to Hinduism, or to offer them the choice between departure from the country or death. The publication created a furore in journalistic and political circles and was highly appreciated by leading lights of the Muslim Community of India. His Exalted Highness, the Nizam of Hyderabad Deccan, had it translated into English and published for free distribution among members of the British Parliament. The book served a great eye-opener to the Muslims and was no small factor in hardening their determination to carve out an independent homeland in India where as a minority they feared they had little chance of survival under the Indian majority rule. Tafhimat-i-Rabbaniya was another publication of immense academic value that met the criticism of the hostile camp effectively and with cogent arguments. It was written by Maulana Abu'al'Ata and was highly commended by the Khalifa-tul Masih II who after some spot-reading suggested the title which it has been carrying since. *(Copyright)*

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Thus said the Holy Prophet——

In the year 5 after al-Hijrah, when the Muslim army under the command of the Holy Prophet, peace and blessings of Allah be on him, was returning to Medina after defeating the tribe of Banu-al-Mustaliq, one of the Yathabrite hypocrites Abdullah bin Ubai who had outwardly accepted Islam but was, in fact, a bitter enemy of the Holy Prophet, peace and blessings of Allah be on him, and of Islam, boasted among his fellow—hypocrites: 'When we return to Medina the noblest (meaning himself) will expel the meanest (meaning the Holy Prophet)". Addressing his companions, he further said, "The present situation (the triumph of Islam) is the result of your own doings".

A Muslim, Zaid bin Arqam, also heard his boastful speech and conveyed it to the Holy Prophet, peace and blessings of Allah be on him. He did not say anything to Abdullah, but ordered his army to march back to Medina. The army followed him. The son of this hypocrite whose name was also Abdullah went ahead of the Holy Prophet, peace and blessings of Allah be on him, and other Muslims. When he was close to Medina, he halted and waited for the others. When he saw his father coming, he said to him: "I won't let you proceed unless you affirm and declare openly that Muhammad is the noblest and you are the meanest'? In the meantime the Holy Prophet, peace and blessings of Allah be on him, passed by the father and the son. Addressing the son, he said, "Let him go! By Allah as long as he chooses to remain with us, we will treat him well". (Tabaqat Ibni Saa'd).

It is reported by Abu Hurairah that after the victory of Khyber, the Holy Prophet, peace and blessings of Allah be on him, was presented with a goat as a gift by the Jews. The

goat proved to be poisoned. The Holy Prophet, peace and blessings of Allah be on him, ordered all the Jews to be brought before him.

When they had gathered before him, the Holy Prophet peace and blessings of Allah be on him, said to them, 'I want to ask you something. Will you answer me truthfully'? They said: "'Yes, Abul Qasim". The Holy Prophet, peace and blessings of Allah be on him, asked: 'Who is your father'? They named someone. The Holy Prophet said: 'You are telling a lie. Your father is that person'. They replied, 'You speak truly'.

The Holy Prophet, peace and blessings of Allah be on him, repeated his question: 'Will you now speak the truth if I ask you something'? They said: "Yes, Abul Qasim, for, if we tell you a lie you will be able to know that we are lying as you did when you asked us about our father".

The Holy Prophet, peace and blessings of Allah be on him, asked them: 'Who are the inmates of Hell'? They said: 'Very few of us will be in Hell. Instead you people will go to hell in our place",

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The Holy Prophet, peace and blessings of Allah be on him, said: 'You will go to Hell and we will never be placed in Hell in your place':

Again he asked: 'Will you now speak the truth if I asked you something'? They answered: 'Yes, Abul Qasim, we will'. He asked them: 'You have poisoned this goat'? They said: 'Yes'. He asked, 'What made you do this'?

They replied: 'We thought that if you were an impostor we will be better off without you and if you were really a prophet you will not be harmed by the poison".

(*Tabaqat Ibni Saad*)

Eng: M. G. Ahmad

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